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## The Relationship of the Holy Spirit and the Epiclesis

Stephen J. Bird

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THE RELATIONSHIP OF THE HOLY SPIRIT AND THE EPICLESIS

by

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A Paper Submitted to the Faculty of the School of Theology  
of St. John's University, Collegeville, Minnesota  
in Partial Fulfillment of the Requirements  
for the Degree of Master of Arts in Theology.

1984

Saint John's University  
Collegeville, Minnesota

This paper was written under the  
direction of:

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## INTRODUCTION

Until recent years, the role of the Holy Spirit in the Sacrament of the Eucharist is one that has been often ignored in the Western Church. In an effort to provide a better understanding of the function of the Spirit acting in the Eucharist, this paper will take a look at the roles given to the Spirit in Scripture and in the epicleses of the early Church anaphoras.

In the New Testament, it will be seen that the Spirit is very much a part of the life of Jesus, and the presence of the Spirit after his ascension was a continuation of his Messianic mission.

In the epiclesis, the liturgy asks for the continuation of the Spirit's work today, particularly in making Christ and Christian life present in the lives of those who receive the eucharist. The richness of the role of the Holy Spirit, present in the Eastern anaphoras, was largely lost in the Roman Canon. In the three new Eucharistic Prayers, an attempt has been made to restore the form of the epiclesis to the Roman liturgy, along with the meanings associated with it. These new prayers will also be examined.

## THE SPIRIT OF GOD IN THE OLD TESTAMENT

In the Old Testament, the spirit of God is not considered so much as a person but a force. The spirit is sometimes considered as the breath of God, or as a movement of air or as a wind. Breath and wind are not seen, but they are felt. They are a somewhat mysterious force, invisible like God. Both breath and wind were very much associated with life and giving life.

In the second account of creation, it is the breath of God that gives life to Adam: "then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being" (Gen. 2:7).<sup>1</sup> Thus it is God's breath or his spirit that gives life. In speaking to Job, Elihu speaks of this creative force of God: "The spirit of God has made me, and the breath of the Almighty gives me life" (Job 33:4). Without this breath, man dies. The Psalmist says "when thou takest away their breath, they die and return to their dust" (Ps. 104:29).<sup>2</sup>

In the first account of creation, from the priestly tradition, it is the ruah of God that is present at the beginning of the world: "The earth was without form and void, and darkness was on the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, 'Let there be light;' and there was light" (Gen. 1:2-3). The N.A.B. translates this same passage ". . . the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters." The point that

is trying to be made, according to G. Montague, is "the spirit of God thus disposes the chaos to hear in obedience the word of God. Because the chaos has been readied by the spirit, when God says, 'Let there be light,' there is light."<sup>3</sup> The same spirit makes the world ready for the subsequent acts of God's creative process.

This same creative and life-giving power of God, represented by the spirit, is reintroduced when the prophets talk about a new creation.<sup>4</sup> The prophet Ezekiel is particularly vocal on the life-giving spirit of God. In speaking of the Jews in exile, Ezekiel says that the Lord will restore to them the land of Israel and he ". . . will give them one heart, and put a new spirit within them; . . . and they shall be my people, and I will be their God" (Ezek. 11:19-20). Although the people have been unfaithful, Yahweh says ". . . I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances" (Ezek. 36:27). In the vision of the dry bones, it is the spirit of God who causes them to regenerate: "And I will put my Spirit within you, and you shall live . . ." (Ezek. 37:14).

T. Marsh points out another Old Testament attribute of the spirit: when persons showed extraordinary power, it was credited to the spirit. The power usually appears in persons of public responsibility such as warriors, leaders, and prophets, in both their word and work.<sup>5</sup>

The prophet Balaam was filled with the spirit. In the desert, he looked toward the people: "And the Spirit of God came upon him, and he took up his discourse . . ." (Num. 24:2-3). In Zechariah, it is clear that the earlier prophets were filled with the spirit of the Lord: "They [Israel] made their hearts like adamant lest they

should hear the law and the words which the Lord of hosts has sent by his Spirit through the former prophets" (Zech. 7:12).

The spirit of God was also given in a special way to the judges and leaders of Israel. The Lord gave Israel the "savior" Othniel and "The Spirit of the Lord came upon him, and he judged Israel;" (Judg. 3:10). When Samson's hands were bound and he was delivered to the Philistines, ". . . the Spirit of the Lord came mightily upon him, and the ropes which were on his arms became as flax that had caught fire, and his bonds melted off his hands" (Judg. 15:14). When David was brought to Samuel, he ". . . anointed him in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward" (1 Sam. 16:13).

Thus, in the Old Testament, the spirit of God is felt as God's presence among his people. It is a life-giving spirit. It is a spirit that gives special charisms to the prophets, warriors, kings, and judges. It is the spirit that will be with the Messiah.

In speaking of the Messiah, Israel says, "There shall come forth a shoot from the stump of Jesse, . . . and the Spirit of the Lord shall rest upon him . . ." (Is. 11:1-2). Later, Jesus himself quotes a passage from Isaiah: "The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound . . ." (Is. 61:1).<sup>6</sup>



## THE SPIRIT OF GOD IN THE NEW TESTAMENT

In the New Testament, the spirit of God becomes the Spirit, the Holy Spirit. The attributes given to the spirit in the Old Testament (life-giving, giver of charisms, unity with the Messiah) are still present in the New Testament accounts, but the Spirit is a more personalized force.

### Jesus and the Spirit

In the Gospels, one function of the Spirit is giving life. The conception of Jesus by Mary was made possible through the Spirit: ". . . for that which is conceived in her is of the Holy Spirit" (Mat. 1:20). Baptism also has a life-giving aspect and the notion of rebirth or a new beginning. After Jesus was baptized, the Spirit was present showing favor to him: ". . . and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; and lo, a voice from heaven, saying, 'This is my beloved Son, with whom I am well pleased'" (Mat. 3:16-17). It was this same Spirit who raised Jesus from death.<sup>7</sup>

The Spirit directs Jesus, guides him, and empowers him.<sup>8</sup> It is the Spirit who moved Jesus to go to the desert for forty days: "The Spirit immediately drove him out into the wilderness" (Mark 1:12). After being tempted, ". . . Jesus returned in the power of the Spirit into Galilee, and a report concerning him went out through all the surrounding country" (Luke 4:14). When Jesus cured the blind man, the Pharisees thought it through the help of

Beelzebul, but Jesus indicated that it was through the Spirit: "But if it is by the spirit of God that I cast out demons, then the kingdom of God has come upon you" (Mat. 12:28). It is also the Spirit who brings to fulfillment the work of Jesus in terms of the kingdom.<sup>9</sup>

### The Spirit and the Apostles

There were three major descents of the Holy spirit upon Christ and the Church, according to J. Crehan: at the Incarnation, at the baptism, and at Pentecost. It is at Pentecost that the Church comes into being.<sup>10</sup> While the Spirit was very much with Jesus during his life, Jesus' earthly existence was temporary. In John's Gospel, Jesus, knowing that he is to depart, promises to send the Paraclete, the Holy Spirit. As the spirit of God was given to the prophets and kings of old, so will Jesus give the Holy Spirit to his followers. This Spirit will instruct the disciples (John 14:26). He will guide them to all truth (John 16:13). He will come from the Father: "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!" (Luke 11:13). Jesus mentions that his followers will undergo many persecutions, but they should not be afraid, "And when they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given to you in that hour, for it is not you who speak, but the Holy Spirit" (Mark 13:11). While the spirit was given to a few special people in the Old Testament, in the New Covenant, the Holy Spirit will be given to those followers of Jesus who need help or those who ask for the Spirit.

The promise of the Spirit was not just an empty promise made by Jesus. The Spirit was present among the leaders of the Church as witnessed in the Acts of the Apostles and in the Epistles. On Pentecost, the apostles ". . . were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance" (Acts 2:4). This can be seen as the fulfillment of the Old Testament prophecy of Joel, in which God says, ". . . I will pour out my Spirit; and they shall prophesy" (Acts 2:18; also Joel 2:28). Those who are saved must ". . . Repent, and be baptized." Then they will also "receive the gift of the Holy Spirit" (Acts 2:38).

When Jesus had been approached by the messengers of John asking if he was the messiah, Jesus answered, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them" (Mat. 11:4-5). Even after Jesus' return to his Father, his presence could still be seen by the many signs worked by his disciples who had received the gifts of the Spirit. The disciples also continued preaching the good news, to rich and poor alike. Marsh summarizes what is found in the Acts of the Apostles by saying, "The Spirit given to and abiding in the Church is a continuation and expansion of the Spirit-filled ministry of Jesus." He goes on to say, ". . . The Spirit-directed prophetic ministry of Jesus continues in the Spirit-directed, prophetic ministry of the Church."<sup>11</sup>

### The Spirit and the Early Church

It is easy to think of the Spirit in terms of those who

preached the Gospel message. Marsh points out, "It is not the human preacher who convinces, converts and brings to faith, but the Holy Spirit whose power is at work in both preacher and hearer and leads the hearer to faith. The genesis of faith is the work of the Spirit."<sup>12</sup> In describing the attitude of the people of the early Church, H. Swete portrays it as one of "joyful welcome" rather than invocation. Because the Christians felt the Spirit's presence, there was not a need to ask for that presence.<sup>13</sup> In the early Christian communities, it was the Spirit who animated the lives of the Christians and brought the vitality of Christ into their lives. "To one is given through the spirit the utterance of wisdom, and to another, the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, . . . ." (1 Cor. 12:8-10). These are but a few gifts given by the Spirit. M. Buckley points out that "it was this indwelling Spirit who empowered the Christians to believe, to suffer, to understand something of the deep mysteries of God, and above all, as His primary effect, to love."<sup>14</sup>

The early Christians were united by their common faith in Jesus—faith received ". . . by the same Spirit" (1 Cor. 12:9). The Spirit did not only help bring about unity by increasing faith in Jesus, but his presence was a sign of that unity to all who had received him in baptism. Paul writes, "For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit" (1 Cor. 12:13). Absence of the Spirit means absence from Christ: "Any one who does not have the Spirit of Christ does not belong to him" (Rom. 8:9).

## Summary

L. Vischer summarizes the New Testament doctrine of the Holy Spirit:

1. The Church is created by the Holy Ghost.
2. The Spirit makes Christ present.
3. The Spirit is the gift of the last days.<sup>15</sup>

Vischer describes the activities, many of which have been mentioned in the above sections: He appoints ministers; he organizes, he enlightens, inspires and sustains; he intercedes for the saints and helps them in their weakness; he searches everything, even the depths of God, he guides into all truth; he grants a variety of gifts; he convinces the world; he declares the things that are to come.<sup>16</sup> It was also pointed out above that Spirit gives life and brings about unity. Many of these same characteristics of the Holy spirit show up as functions associated with the Eucharistic epiclesis.

Since this paper is examining one of the relationships of the Spirit to the Eucharist, it is useful to point out, as Swete does, that while the Eucharist is ". . . not expressly associated in the New Testament with the Holy Spirit, [it] is represented as a series of spiritual acts which are inconceivable apart from the Spirit's presence and operation."<sup>17</sup> G. Smit also sees special significance in the fact that the Eucharist was ". . . instituted within the framework of the farewell discourse in which Jesus announces the activity of the Paraclete."<sup>18</sup>

## EPICLESIS: MEANING AND DEVELOPMENT

With the summary of the Old Testament and New Testament views of the Holy Spirit as background, it is now possible to look at the epiclesis in the Eucharistic Prayer. The meaning of the term "epiclesis" will first be examined followed by some thoughts on its development. The reader needs to be aware that there are a variety of opinions concerning both the meaning and development of the epiclesis. Because of the limited amount of evidence from the first centuries of the Church, it is difficult to trace the actual development of the Eucharistic Prayer.

The term "epiclesis" as we now know it, has come to mean "an appeal for the Holy Spirit . . . to transform or sanctify the bread and wine . . . so that they may benefit those who partake of them worthily . . . ." <sup>19</sup> H. Connolly points out that this notion of epiclesis is not found until the fourth century. However, he adds that the words epiclesis and invocation do appear in the context of Eucharistic as early as the second and third centuries. <sup>20</sup> These early uses, as he sees them, have more to do with calling upon the divine name in much the same way as the Lord's name was called upon or appealed to in the Old Testament. He does not see the use of the divine name as a form of petition, but as part of a formula to give the prayer its efficacy. This could be compared to other rituals, such as casting out devils by the name of Jesus. <sup>21</sup>

For several years, Connolly and J. Tryrer debated this subject. Tryrer disagreed with Connolly's theory, pointing out that

this would lead to the conclusion that the naming of the Trinity in the doxology at the end of the Eucharistic Prayer would then be the most powerful invocation and imply it to be the "moment of consecration."<sup>22</sup> It should also be pointed out that the scope of this paper will not include any attempt to determine the "moment of consecration" within the Eucharistic Prayer. However, because the subject is discussed by many of the writers in relation to the epiclesis, those comments will be included.

Writing several years after Connolly and Tryrer, E. Atchley indicates that he does not see anything in the early Church writers to show that epiclesis had to do with the "mere naming names."<sup>23</sup> For Atchley, the word epiclesis may mean the following:

(1) the act of calling on some one for something: an appeal for help, or to a higher tribunal for revision of sentence; (2) that which is called (or recited) over some one or something; (3) that which some one is called over and above his other names, a cognomen, or a distinguishing name; (4) that which is called against some one, an accusation or a reproach.<sup>24</sup>

In looking at the actual use of the epiclesis, there is the difficulty of finding written versions of the Eucharistic Prayers used in the early church. Dix points out that except for the Apostolic Tradition, which contains the liturgy of Hippolytus written in Rome around 220 A.D., there are no texts from the first three centuries of the church. There are only four from the fourth century and that was a time of considerable liturgical change as well as a time of political and theological change.<sup>25</sup>

With so few texts, to discuss the development of the epiclesis requires considerable speculation coupled with study of the available materials. J. Crehan, after examining the extant texts, feels the variety of these texts points to primitive church usage,

". . . that there had to be something in the nature of an epiclesis at the Eucharist, if only to make plain what the word of Christ were doing."<sup>26</sup>

B. Spinks suggests three possible stages in the development of the Eucharistic epiclesis. In the first stage, "Christ is requested to come and manifest his presence." In the second, "The Father is requested that the Son, or Spirit come upon the oblation." In the final stage, "The Father is requested to send the Spirit to make the bread and wine the body and blood of Christ."<sup>27</sup> This sequence seems to coincide with the views of other writers on the subject, with some few exceptions that will be discussed later.

In the first stage, Spinks sees considerable evidence to support the idea that in the earliest experiences of the Eucharist, Christ himself was invoked to make himself present. The term maranatha used in the prayer of the Didaché would be an example of this.<sup>28</sup>

The next stage outlined by Spinks sees the request being made to the Father for either the Son or the Spirit to come. Examples of this are the anaphora of Serapion and Basil. In Serapion, it is the Logos who is asked to come. In Basil, the Father is petitioned that the Holy Spirit may come.<sup>29</sup>

J. Qulton sees an interesting relation between what was going on in the fourth century and the beginning of the invocation for the Spirit's coming. He sees the apostolic times as characterized by an awareness of the presence of the Holy Spirit within the community, as discussed in the previous section of this paper. When Christianity became the religion of the State, ". . . the Church grew in numbers at the expense of quality . . . ." At this point,



it became necessary to ask for the Spirit to come upon the faithful. "In the earlier period the prayer of the Christian disciple was not so much that he might receive the Holy Spirit, but rather that he might not lose him through apostasy or other wilful or deadly sin."<sup>30</sup>

Theories such as Oulton's can be helpful, although it is impossible to generalize that such development only occurred in that manner. Even though the liturgy of Hippolytus comes from an earlier time than Oulton mentioned, the request for the Father to send the Spirit is already found. In considering Hippolytus, Atchley sees that ". . . the Eucharistic offering of the Church and the Spirit's role in it have as their purpose the union and growth of the communicants in faith."<sup>31</sup>

Another stage, addressed by Spinks in a limited way and discussed in more detail by Crehan, is the request for Jesus to send the Spirit. A Eucharistic Prayer found in the Irish palimpsest Sacramentary around the year 650 is based on a prayer from the Acts of Thomas, written before the year 250. In this Eucharistic prayer, Jesus is asked to send the Holy Spirit. The same type request for Jesus to send the Spirit is found in another Eucharistic Prayer in the Acts of Thomas [par. 133]. Crehan goes on to say that if Jesus sends the Spirit, it was only natural for later theology to conclude that the priest, who speaks in the name of Christ, also invokes the Spirit.<sup>32</sup>

At this point, it would be helpful to make a distinction in the way the word epiclesis is used. Frequently the term "consecration-epiclesis" is used to indicate the request to change the elements into the body and blood of Christ. The term "communion-epiclesis"

indicates the request for the unity and benefits associated with communion to come upon those who receive.

It is at this next stage that in the East the request for the Holy Spirit to change the elements was introduced. As the theology of the Holy Spirit developed in the East, the consecration-epiclesis was introduced into the liturgy. G. Smit sees this as a natural liturgical innovation to both acknowledge the divinity of the Spirit and help defend the Church from heresies of the day.<sup>33</sup> The request for the Spirit to come upon the gifts was not meant to specify a time at which the "moment of consecration" was to occur.

This additional prayer for the Spirit to come upon the gifts was generally placed after the narrative of institution, toward the end of the anaphora. Spinks, drawing upon the writings of E. Ratcliff, points out that the addition of the prayer for the Spirit to change the gifts was placed at the end in the manner of an appendix since prior to its introduction, the eucharistic prayer that had been in use contained everything necessary to change the elements.<sup>34</sup> J. Jungman sees this development, toward the end of the fourth century, as one that did not try to reinterpret the moment of consecration. Placing the consecration-epiclesis after the institution narrative was the natural position. To have placed it before the words of Christ would have interrupted the flow of the prayer of thanksgiving. In the location after Christ's words, the invocation for consecration and a fruitful communion probably took the place of a prayer like the one that existed in the Roman rite asking God to accept the sacrifice and let it help those who receive it.<sup>35</sup>

While the liturgy of the East was developing a stronger verbalization of the role of the Spirit in the Mass, the liturgy of

the West maintained the notion of the sacrificial aspect of the Mass. R. Adams points out that "despite the absence of the epiclesis in the Roman Rite, Western theologians held that the consecration was effected through the power of the Holy Spirit." He later adds that "the major difference lies in the fact the East verbalized its belief in the epiclesis, while the West attended to the words of the Lord alone."<sup>36</sup> C. Kern affirms this view, commenting on the West's theology of the Scholastic period that tried to establish formulas for the sacraments. He says that the epiclesis was never seen to be a consecration formula in the East, but that it showed the "how" of the consecration, "showing that it is not the work of men but of the Holy Spirit."<sup>37</sup>

## EPICLESES IN THE CLASSIC ANAPHORAS

In the last section, a summary of the development of the epiclesis was given. This section will examine some of the classic anaphoras, looking at the approximate date of composition, the person of the Trinity being addressed, the location of the epiclesis within the text of the anaphora, the epiclesis text itself, and what the epiclesis says about the function of the Holy Spirit. Because of the antiquity of the texts, many different versions and translations are available. Unless otherwise indicated the texts from the anaphoras are taken from Prayers of the Eucharist: Early and Reformed, translated and edited by R. Jasper and G. Cuming. The anaphoras will be grouped into five categories: the earliest anaphoras, Alexandrian (Egyptian) type, Antiochean (West Syrian) type, East Syrian type, and Roman.

### Earliest Anaphoras

#### Hippolytus: The Apostolic Tradition

The anaphora contained in The Apostolic Tradition has been preserved in various forms and is usually attributed to Hippolytus of Rome. It is dated around 250 A.D. and is the oldest anaphora text available. The text is meant to serve as a model for a Eucharistic Prayer.<sup>38</sup> The epiclesis addressed to God the Father follows the words of institution:

And we ask that you would send your Holy Spirit upon the offering of your holy Church; that, gathering them into one, you would grant to all who partake of the holy things

(to partake) for the fullness of the Holy Spirit for the confirmation of faith in truth;<sup>39</sup>

Because of its age, many questions concerning the original version of this text have arisen. After dealing with the problems of the text, most writers conclude that there is a request for the Holy Spirit to come upon the gifts, but that there is no request for their transformation and "the effect of the 'oblation' . . . is not specified."<sup>40</sup> There is, however, according to McKenna, a request for the Holy Spirit to gather those partaking into one ". . . that they may be filled with the Holy Spirit for the confirmation of their faith in truth so that they might in turn praise and glorify God." McKenna also points out that it is possible that for Hippolytus, the Holy Spirit was equated with the Logos, the Second Person of the Trinity.<sup>41</sup>

#### The Apostolic Constitutions, Book 8

Book 8 of The Apostolic Constitutions (c. 375 A.D.) includes a liturgy attributed to St. Clement of Rome. This liturgy of the Antiochean type is considered the earliest complete liturgy available. The text "draws on and greatly expands the anaphora of The Apostolic Tradition of Hippolytus."<sup>42</sup> The epiclesis, addressed to God the Father, follows the institution narrative and anamnesis:

And we beseech you to look graciously upon these gifts set before you, O God who need nothing, and accept them in honour of your Christ; and to send down your Holy Spirit upon this sacrifice, the witness of the suffering of the Lord Jesus, that he may make [McKenna adds that this would more preferably be translated "show forth, declare"]<sup>43</sup> this bread body of your Christ, and this cup blood of your Christ, that those who partake may be strengthened to piety, obtain forgiveness of sins, be delivered from the devil and his deceit, be filled with Holy Spirit, become worthy of your Christ, and obtain eternal life, after reconciliation with you, almighty Lord.<sup>44</sup>

In this text, those gathered pray that the Father may send

the Spirit to "show or declare . . . the bread and wine (to be) the body and blood of Christ," according to McKenna. Thus the invocation is not definitely consecratory. Afterwards, the benefits of communion are requested, including a prayer for the coming of the Holy Spirit to those who partake.<sup>45</sup>

### The Testament of Our Lord

The Testament of Our Lord comes from the period around the year 400 and is available only in a Syriac translation of the Greek. The Syriac does not contain an epiclesis. This omission in The Testament of Our Lord has given some scholars another reason to question the authenticity of the epiclesis in Hippolytus, an earlier anaphora. B. Botte, however, has tried to reconstruct the original Greek form of The Testament of Our Lord and in that process finds a double epiclesis. McKenna favors this reconstruction, while Bouyer rejects it.<sup>46</sup> The epiclesis is addressed to the Father and follows both the institution narrative and anamnesis. The text below is based on Botte's reconstruction:

We give you thanks, eternal Trinity, Lord Jesus Christ, Lord Father, from whom every creature and every nature trembles fleeing into itself; Lord, send the Holy spirit upon this drink and this your holy food, cause it to be for us not judgment, disgrace or perdition, but rather health and strength of our spirit.

[After a set of intercessions, the next passage follows:]

Grant then, God, that all who in partaking receive from these your holy mysteries may be united to you, so that they may be filled with the Holy Spirit unto the strengthening of the faith in truth, so that they may always render doxology to you and to your beloved Son, Jesus Christ, through whom glory and direction be to you with your Holy Spirit forever and ever. Amen.<sup>47</sup>

In the first portion of the prayer, the Father is asked to send the Spirit to become a means of benefit, not harm, to those

who receive communion. The second portion, which is similar to Hippolytus, asks that "God unite those partaking to Himself so that they may be filled with the Holy Spirit for the confirmation of their faith in truth so that, in turn, they may glorify the Trinity."<sup>48</sup>

### Alexandrian (Egyptian) Type Anaphoras

#### **The Anaphora of St. Mark**

The earliest known edition of this rite was written around the year 451. Like most of the Egyptian anaphoras, the first epiclesis occurs after the sanctus and before the institution narrative.<sup>49</sup> A second epiclesis occurs later, following the anamnesis. In the double epiclesis that follows, the Father is addressed:

[before the institution narrative] Full in truth are heaven and earth of your holy glory through the appearing of our Lord and God and Saviour Jesus Christ: fill, O God, this sacrifice also with a blessing from you through the descent of your all-holy Spirit.

[after the institution narrative] . . . and we pray and beseech you, for you are good and love man, send out from your holy height, from your prepared dwelling-place, from your unbounded bosom, the Paraclete himself, the Holy Spirit of truth, the Lord, the life-giver, who spoke through the law and prophets and apostles, who is present everywhere and fills everything, . . . look upon us and send upon these loaves and these cups your Holy Spirit to sanctify and consecrate them, as Almighty God, and make the bread the body, and the cup the blood of the new covenant of our Lord and God and Saviour and King of all, Jesus Christ, that they may become to all of us who partake of them for faith, for sobriety, for healing, for temperance, for sanctification, for renewal of soul, body, and spirit, for fellowship in eternal life and immortality, for the glorifying of your all-holy name, for forgiveness of sins; that in this as in everything your all-holy and honourable and glorified name may be glorified and praised and sanctified, with Jesus Christ, and the Holy Spirit.<sup>50</sup>

In the first epiclesis, the Father is asked to fill the sacrifice with a blessing (unspecified) through the coming of the Spirit. The reason for the Spirit's coming is specified in the second epiclesis.

It has both consecration and communion aspects. The Spirit ". . . is to sanctify and perfect the bread and wine and to make them the body and blood of Christ. This is to be done so that all who partake of this transformed bread and wine may attain to various virtues, remission of sin, communion in eternal life, etc."<sup>51</sup>

### **Anaphora of Serapion**

This prayer is attributed to Serapion and dated around 350. As with Mark, the epiclesis is divided into two sections. This prayer is unique in that it does not ask for the coming of the Spirit, but of the Logos. It is the Father who is addressed:

[Before the words of institution] Full is heaven, full also is earth of your excellent glory, Lord of the powers. Fill also this sacrifice with your power and your partaking; for to you have we offered this living sacrifice, this bloodless offering.

[After the words of institution] O God of truth, let your holy Word come on this bread, that the bread may become body of the Word; and of this cup, that the cup may become blood of the Truth; and make all who partake to receive a medicine of life for the healing of every disease, and for strengthening of all advancement and virtue; not for condemnation, O God of truth, and not for censure and reproach.<sup>52</sup>

In this first epiclesis, according to McKenna, the Father "is asked to fill the sacrifice . . . not with his Holy Spirit but with his power and his 'participation' . . . ." In the second epiclesis, we find a Logos-consecration. The Father "is asked that his Logos may come . . . upon the bread and the cup so that they may become . . . the body and blood of the Logos and the 'blood of truth.'" The Father is asked to provide blessings for those who receive. McKenna adds that this "is in fact, the only example to date of a clearcut, developed eucharistic epiclesis in the Eastern tradition calling for the Logos." McKenna also points out that there has been considerable discussion concerning the authenticity of the word



"Logos" and cautions against making too many conclusions from this text.<sup>53</sup>

### **Papyrus from Deir Balyzeh**

This fragment, from Deir Balyzeh in Upper Egypt, is dated from the sixth or seventh century. It is unusual in that it contains a consecration-epiclesis before the account of institution. The first epiclesis is all that remains, although there is a small portion of what was probably a second epiclesis. It is the Father who is addressed:

[Before the institution narrative] Fill us also with the glory from you, and vouchsafe to send down your Holy Spirit upon these creatures and make the bread the body of our Lord and Saviour Jesus Christ, and the cup the blood . . . of our Lord and . . . And as this bread was scattered on (the mountains) and hills and fields, and was mixed together and became one body . . . so this wine which came from the vine of David and the water from the spotless lamb also mixed together became one mystery, so gather the catholic Church . . .

[After the institution narrative] . . . and provide us your servants with the power of the Holy Spirit, for strengthening and increasing of faith, for the hope of the eternal life to come;<sup>54</sup>

It is not clear from the text whether the Spirit or the Father is to gather the participants into one. In the second portion of the prayer, it appears to be through the Spirit that the communicants will be strengthened by the body and blood, however the text is too fragmented to be certain of the meaning.

### **Antiochean Type Anaphoras**

#### **Anaphora of St. John Chrysostom**

The text for this prayer is from the eighth century and is attributed to Chrysostom, bishop from 370 to 398. It follows the typical West Syrian structure, with the consecratory and communion

epiclesis following the institution narrative and anamnesis, but preceeding the intercessions.<sup>55</sup> The Father is addressed in the epiclesis:

We offer you also this reasonable and bloodless service, and we beseech and pray and entreat you, send down your Holy Spirit on us and on these gifts set forth; and make this bread the precious body of your Christ, changing it by your Holy Spirit, Amen; and that which is in the cup the precious blood of your Christ, changing it by your Holy Spirit, Amen; so that they may become to those who partake for vigilance of soul, for forgiveness of sins, for fellowship with the Holy Spirit, for the fullness of the kingdom of heaven, for boldness towards you; not for judgment or for condemnation.<sup>56</sup>

The Father is requested to both send the Spirit and change the elements through the Spirit. This is done so that those who partake may be blessed and have communion with the Spirit.<sup>57</sup>

#### **Anaphora of Basil of Caesarea**

This text is believed to be one of the earliest surviving anaphoras, being brought to Egypt by Basil around 357, but representing earlier usage in Cappadocia. It is Antiochean in structure and was probably amplified at a later date.<sup>58</sup> The Father is addressed in the epiclesis which again follows the institution narrative and anamnesis. The Byzantine version below is cited by McKenna:

Therefore, Holy Lord, we sinners and your unworthy servants . . . offering the images of the holy body and blood of your Christ, pray and call upon you, O Holy of Holies, that through your good pleasure the holy Spirit might come upon us and upon these gifts which we offer and bless them and sanctify them and make this bread the precious body of the Lord and God and our Saviour, Jesus Christ. Amen. And this cup the precious blood of the Lord and God and our Saviour, Jesus Christ. Amen . . . And of us who partake of the one bread and cup unite us with one another in the communion of the one, Holy Spirit and see to it that none of us partake of the holy body and blood of your Christ unto judgment and punishment, but rather that we find mercy and grace with all the saints who have been pleasing to you from the beginning . . . .<sup>59</sup>

The Father is asked that the Spirit may come (not be sent) to

make (or show forth) the gifts to be Christ's body and blood. Those who partake are to be united in the communion of the one Spirit and make a worthy communion and be blessed. It is interesting to note that in the Alexandrian version, there is an absence of the request for the Spirit to bless the gifts and change them.<sup>60</sup> Because of this, there has been much debate over using the Greek version of the words "changing them by thy Holy Spirit" which appears in later Greek versions. M. Grelsinger supports the use of the words.<sup>61</sup>

### Liturgy of St. James

The Greek text dates from the ninth century, but an earlier Syriac translation from around 451 shows a more primitive form. The text that follows shows the more probable later additions in brackets.<sup>62</sup> Spinks indicates "the terminology which we find in the consecratory Epiklesis in James indicates that it represents a later stage of development of the Epiklesis. Nevertheless, this late form was in use in Jerusalem at least as early as the time of Cyril's catechetical lectures, c. 348."<sup>63</sup> The epiclesis follows the institution narrative and anamnesis and is addressed to the Father:

Have mercy on us, Lord, God, Father, the Almighty; [have mercy on us, God, our Saviour. Have mercy on us, O God, according to your mercy,] and send out upon us and upon these holy gifts set before your [all-]holy Spirit, the Lord and giver of life, who shares the throne and the kingdom with you, God the Father and your [only-begotten] Son, con-substantial and co-eternal, who spoke in the law and the prophets and your new covenant, who descended in likeness of a dove upon our Lord Jesus Christ in the river Jordan [and remained upon him,] who descended upon your holy apostles in the likeness of fiery tongues [in the Upper Room of the holy and glorious Zion on the day of the holy Pentecost; send down, Master, your all-holy Spirit himself upon us and upon these holy gifts we set before you,] that he may come upon them, [and by his holy and good and glorious coming may sanctify them,] and make this bread the holy body of Christ, Amen. And this cup the precious blood of Christ, Amen. That they may become to all who partake of them for forgiveness of sins and for eternal life, for sanctification of souls and

bodies, for bringing forth good works, for strengthening your holy, [catholic, and apostolic] Church . . . .<sup>64</sup>

After the initial appeal for the Spirit, an extended description of his past works and his relationship in the Trinity is presented. The Father is again asked to send down the Spirit ". . . upon both people and gifts so that by visiting them with his presence the Spirit may sanctify the bread and wine and make them the body and blood of Christ."<sup>65</sup> the usual blessings derived from communion are then requested.

### East Syrian Type Anaphoras

#### **Anaphora of Addi and Mari .**

This anaphora belongs to the East Syrian type, and as characteristic to that style, has the epiclesis following the anamnesis and intercessions. McKenna dates it from the fourth or fifth century,<sup>66</sup> and Jasper from the third century.<sup>67</sup> C. Vagaggini indicates that some scholars would place it at the time of Hippolytus.<sup>68</sup> The documents that are available come from a much later date. Jasper also indicates there is a differing of opinion ". . . about the apparent absence of an institution narrative and the authenticity of the epiclesis."<sup>69</sup> The prayer is addressed to "Domine" and it is not clear if this name means the Father or Christ.<sup>70</sup> The epiclesis text is as follows:

. . . may your Holy Spirit, Lord, come and rest on this offering of your servants, and bless and sanctify it, that it may be to us, Lord, for remission of debts, forgiveness of sins, and the great hope of resurrection from the dead, and new life in the kingdom of heaven, with all who have been pleasing in your sight.<sup>71</sup>

The Holy Spirit is asked to bless and sanctify the gifts, but no specific mention of changing them is made. This is requested so

that the participants may receive forgiveness and a place in heaven.<sup>72</sup> If the lack of institution narrative is authentic, this text puts much more weight on the consecratory power of the epiclesis.

### **Anaphora of Theodore of Mopsuestia**

This anaphora is patterned in the East Syrian style with the sequence of institution narrative, anamnesis, intercessions, and epiclesis. Vagaggini dates it in the sixth or seventh century.<sup>73</sup> The prayer is addressed to the Father:

We ask, beg and beseech you Lord, that your adorable divinity be pleased, and that by your goodness the grace of the Holy Spirit may come down upon us and upon this oblation, that he may stay and descend on this bread and on this chalice, bless them, sanctify them and sign them with his seal in the name of the Father and of the Son and of the Holy Spirit: and that the bread may become by the power of your name--this bread I mean--the holy body of our Lord Jesus Christ, and this cup, the blood of our Lord Jesus Christ: so that to all those who eat of this bread and drink of this cup in true faith, there will be given the pardon of sins and the forgiveness of offenses, the great hope of the resurrection from the dead, the salvation of body and soul, and the new life in the kingdom of heaven.<sup>74</sup>

The Father is asked that the grace of the Spirit may come upon the offerings and that they be signed by the Spirit in the body and blood of Christ. Those who partake are to be given forgiveness and hope.<sup>75</sup>

### **The Roman Canon**

The Roman Canon does not have an epiclesis in the strict sense as outlined earlier. There are, however, similarities to the epiclesis-type prayer in the Quam oblationem and the Supplices of the canon. There has been much discussion concerning these prayers. McKenna says ". . . the answers to the questions whether or not either or both of these prayers is an epiclesis range from

categorical affirmatives to equally categorical negatives."<sup>76</sup> Jungman sees the Quam oblationem as identifying with the consecration-epiclesis: "Even though the person of the Holy Spirit is not mentioned here, this prayer obviously petitions God to bless these gifts, that they may become the body and blood of Christ."<sup>77</sup> W. Grisbrooke acknowledges that there is no "apparent mention of the action of the Holy Spirit," but that this is because it is being examined from the Byzantine perspective. Normally, he says, the description of the consequences of the petition as the change in the elements is "regarded as constituting the 'consecratory' character of the epiclesis," but it is "the actual petition for acceptance or consecration which is the essential prayer." He goes on to say "If one examines the Roman Canon with this in mind it is at once evident that so far from not containing an epiclesis at all the Roman Canon in fact contains one of an unusually rich and elaborate kind . . . ."<sup>78</sup>

It is hard to date the Roman Canon, but indications are that it was in use by the fourth century, with the oldest manuscripts being from the eighth century.<sup>79</sup> The text below, addressed to the Father, is from the eighth century:

[Quam oblationem, before the institution narrative:]  
 Vouchsafe, we beseech you, O God, to make this offering wholly blessed, approved, ratified, reasonable, and acceptable; that it may become to us the body and blood of your dearly beloved Son Jesus Christ our Lord;

[Supplices, after the institution narrative and anamnesis:]  
 We humbly beseech you, almighty God, to bid them be borne by hands of your angel to your altar on high, in the sight of your divine majesty, that all of us who have received the most holy body and blood of your Son by partaking at this altar may be filled with all heavenly blessing and grace; through Christ our Lord.<sup>80</sup>

In the first prayer, the Father is asked to make the offering

blessed and acceptable and to see to the offering's change; this is similar to the consecration-epiclesis. In the second prayer, the Father is asked to provide blessings for those who receive; this is similar to the communion-epiclesis.<sup>81</sup>

### Summary

After reviewing the above anaphora texts, it would be helpful to list what they have shown by way of description of the Holy Spirit and his work. These categories are included below: descriptions of the Holy Spirit, phrases associated with the consecratory-epiclesis, and phrases associated with the communion-epiclesis.

#### **Descriptions of the Holy Spirit**

Holy Spirit of truth.	Fills everything.
Life giver.	Shares throne with Father & Son.
Spoke through prophets.	Consubstantial and co-eternal.
Spoke in the law.	Descended on Christ.
Present everywhere.	Descended on apostles.

#### **Phrases Associated with the Consecratory-Epiclesis**

Send down.	Changing it.
Make/show forth/declare the	Sign with his seal.
elements to be body & blood.	Fill the sacrifice with a bless-
Sanctify and consecrate.	ing through descent of H.S.

#### **Phrases Associated with the Communion-Epiclesis**

New life in kingdom.	Health and strength of spirit.
Hope in resurrection.	United to Father.
Salvation of body & soul.	Render praise.
Unite with saints.	For faith.
Mercy and grace.	For sobriety.
Unite/gather the Church.	For temperance.
Vigilance of soul.	For sanctification.
Fellowship of kingdom of heaven.	Hope and fellowship in eternal
Confirmation of faith in truth.	life.
Strengthened to piety.	Not for censure or reproach.
Obtain forgiveness of sins.	Not for judgment or punishment.
Delivered from devil and	Immortality.
his deceit.	Bringing forth good works.
Be filled with H.S.	Strengthening Church.
Becoming worthy of eternal life.	

## THE SPIRIT IN TODAY'S ROMAN ANAPHORAS

In his thorough coverage of the epiclesis in his book, Eucharist and Holy Spirit, McKenna indicates that his work only covers the theology of the epiclesis prior to the introduction of the three new Eucharistic Prayers into the Roman liturgy. He sees their introduction as the beginning of a ". . . 'new era' of theological speculation on the eucharistic epiclesis."<sup>82</sup> Some works have been written since the introduction of these prayers and there is no doubt that much more will be written in the years ahead. This chapter will examine the new prayers in the light of what has been written, looking at the development of the prayers, the epicleses themselves, what the epicleses say about the Spirit, and problems associated with the new prayers.

### Development of the New Eucharistic Prayers

One of the principal defects of the Roman Canon is that it lacks a developed theology of the Holy Spirit. J. Crichton points out ". . . only two texts concerning the action of the Spirit in the eucharistic assembly have been discovered. One was a preface for the consecration of the church; the other an offertory prayer for the same occasion."<sup>83</sup> In contrast, in most of the liturgies of the Eastern Churches, the theology of the Holy Spirit received a prominent position, as seen in the previous chapter of this paper. C. Vagaggini, in proposing changes in the Eucharistic Prayer, commented that we have recently become more aware of the



deficiency in the Roman Canon, due both to ecumenical reasons and the rediscovery of the "economic" aspect of the Trinity, as seen in scripture and tradition.<sup>84</sup>

In discussing the evolution of the new prayers, J. Ryan mentions that in 1963, Hans Küng proposed a new canon, basing some of his thoughts on Jungman's works. "He wished particularly that a new canon or a reworked one emphasize that it is the community's prayer--not just the priest's--and that the sacrificial aspect be de-emphasized in favor of the idea of Memorial."<sup>85</sup>

While Vatican II did not specifically call for new Eucharistic Prayers, it paved the way for them through "The Constitution on the Sacred Liturgy." In another document, it affirmed the role of the Spirit in the Eucharist: "For in the most blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself our Pasch and the living bread which gives life to men through his flesh--that flesh which is given life and gives life through the Holy Spirit."<sup>86</sup>

According to R. Albertine, "two main defects were to be remedied by the development of new anaphoras: an explication of the role of the Spirit and an overall view of Salvation History was to be given."<sup>87</sup> The Consilium received a mandate "that the new prayers should harmonize with the Roman rite."<sup>88</sup> In developing the new prayers, ". . . Coetus X of the liturgical Consilium considered the epiclesis under three points: 1) the concept of the epiclesis; 2) the place of the epiclesis; 3) the explicit mention of the Holy Spirit."<sup>89</sup>

The new prayers that were developed show the influence of Vagaggini.<sup>90</sup> A sense of accomplishment seemed to underlie the

introductory words for the new Eucharistic Prayers: ". . . fresh expression can now be given, among other things, to our theology of the Eucharist of salvation history, of the people of God and of the Church in particular, as well as to the theology of the Holy Spirit's role in the Eucharist."<sup>91</sup>

### The Epiclesis in the New Prayers

Each of the new Eucharistic Prayers have a double or "split" epiclesis, with the first portion preceeding the institution narrative and the second portion following the institution narrative and anamnesis. The prayers are addressed to the Father.

#### **Eucharistic Prayer II**

(1) Let your Spirit come upon these gifts to make them holy, so that they may become for us the body and blood of our Lord, Jesus Christ.

(2) May all who share in the body and blood of Christ be brought together in unity by the Holy Spirit.

#### **Eucharistic Prayer III**

(1) And so, Father, we bring you these gifts. We ask you to make them holy by the power of your Spirit, that they may become the body and blood of your Son, our Lord Jesus Christ, at whose command we celebrate this eucharist.

(2) Grant that we, who are nourished by his body and blood, may be filled with his Holy Spirit and become one body, one spirit in Christ.

#### **Eucharistic Prayer IV**

[And that we might live no longer for ourselves but for him,  
he sent the Holy Spirit from you, Father,  
as his first gift to those who believe,  
to complete his work on earth  
and bring us the fullness of grace.]

(1) Father, may this Holy Spirit sanctify these offerings. Let them become the body and blood of Jesus Christ our Lord as we celebrate the great mystery

which he left us as an everlasting covenant.

(2) Lord, look upon this sacrifice which you have  
given to your Church;  
and by your Holy Spirit, gather all who  
share this bread and wine  
into the one body of Christ, a living sacrifice of praise.<sup>92</sup>

The double epiclesis arrangement of the three prayers was probably done for several reasons. To conform to the style of the Roman Canon, the first epiclesis is placed in the location of the Quam oblationem. The second is placed in the position of the Supplices.<sup>93</sup> In some ways the double epiclesis is patterned after the Alexandrian family of anaphoras; the differences will be discussed later.

In this double epiclesis format of the new prayers, it is the first prayer that ". . . asks the Father to make holy or sanctify the gifts of bread and wine by the power of the Holy Spirit: it may be termed a 'consecratory epiclesis.'" The second epiclesis ". . . asks the Father to make all the communicants one by the action of the Spirit;" Kavanagh disagrees with Vagaggini calling this epiclesis a prayer for a "fruitful communion."<sup>94</sup> The placing of the consecratory epiclesis before the institution narrative was so that there would be no confusion over when the change in the elements was to take place.

Eucharistic Prayer II is patterned after the anaphora of Hippolytus. Crichton sees it as ". . . fundamentally a eucharistia. It is centered upon the paschal mystery and yet manages to remind us of the work of the Holy Spirit and of the importance of the second coming."<sup>95</sup>

Eucharistic Prayer III is based on a project of Vagaggini, included in his book The Canon of the Mass and Liturgical

Reform.<sup>96</sup> It is somewhat related to the Alexandrian anaphora of Basil.<sup>97</sup>

Eucharistic Prayer IV, according to G. Willis, ". . . is a freer compilation, drawing upon biblical sources, upon Western non-Roman liturgical sources, and on the Apostolic Constitutions and other Western Syrian documents."<sup>98</sup> It goes into more detail on the function of the Spirit.

In all of the epiclesis prayers, it is clear that wording and theology are related to the Eastern anaphoras.

### What the Prayers Say about the Spirit

The first epiclesis is a request for the coming of the Spirit on the offerings so that they may be changed. Crichton does not see the words to be "consecratory," but sees the change being made by Christ. However, the Spirit is always at work in Christ. He also sees the appeal as a sign that the gifts are human products and become "valuable" in God's sight through the coming of the Spirit.<sup>99</sup>

The placement of the second epiclesis helps to bring out the function of the Trinity, according to Crichton. At the beginning of the Eucharistic prayer, thanksgiving is made to the Father for the deeds he has done in the past. Christ, as high priest ". . . is active in the eucharistic action," and by nature of the invocation, the Holy Spirit ". . . comes to complete the action."<sup>100</sup> This is consistent with the New Testament view of the Spirit previously discussed.

Crichton sees four functions of the second epiclesis: 1) The Spirit is asked to come upon the assembled people. 2) ". . . the

people are to become a living sacrifice through the Holy Spirit." 3) Union takes place by receiving communion, so the epiclesis points to that moment. 4) We join in the offering process through the Spirit.<sup>101</sup>

Ryan also talks about the unity that is requested in the second epiclesis: "In recalling the mighty deeds of God and all He had done to constitute and free His people, the Church can do no other than turn suppliant in order to request the full accomplishment of the plan of salvation: that all be gathered up into unity . . . ."<sup>102</sup>

The invocations in the epiclesis are not actually invoking the Spirit, according to Ryan, but they are ". . . invocations of the Father to send the Spirit, which is only natural since the Eucharistic Prayer is traditionally addressed to the Father."<sup>103</sup> One difficulty is the question why does the Spirit need to be sent when he is already present in the Church. J. Allmen answers that by saying ". . . neither the Church nor the individual Christian has any control over the Spirit. He remains the Master; . . . Despite his loyalty, the Holy Spirit remains free. That is because he is not a thing, but a living Person. And that means that the Church does not possess him, but receives him."<sup>104</sup>

The epiclesis also points to the function of the entire community. B. Bobrinskoy affirms that the Eucharist is a community action. The presider does not consecrate by himself, before the congregation, that is present but passive.<sup>105</sup> The wording of the epiclesis in the plural helps to make this point. McKenna also sees the epiclesis as helping to define the interaction with the assembly. The epiclesis can ". . . (1) serve as a reminder that God realizes

the Eucharist for the assembly, and in particular of the partaking assembly; (2) bring out the fact that God realizes the Eucharist through the believing assembly; (3) underscore the fact that it can only be a praying assembly that has a share in the realization of the Eucharist."<sup>106</sup>

In speaking of the epiclesis, it is possible to see the function of the Spirit with the risk of excluding the function of the Son. That is not the intention. J. Tillard affirms that the effect of the Eucharist is an act of the Spirit and the Lord; the two cannot be separated. It is actually an act of the Lord in the Spirit. The Lord and the Spirit have complementary, not successive roles.<sup>107</sup>

### Problems

Most of the theologians who have commented on the new eucharistic prayers have reacted negatively to the manner in which the epiclesis has been split, with one portion before the institution narrative and another portion following the narrative.<sup>108</sup> There is some precedence of a two-part epiclesis in the Alexandrian tradition, but, the construction was significantly different.

In the three new prayers, the first epiclesis requests the Holy Spirit to come upon the gifts and change them. In most of the Alexandrian anaphoras, this request was a part of the second epiclesis. The only exception is the Deir Balyzeh fragment. Because of its incompleteness, Albertine expresses hesitance in making generalizations from it.<sup>109</sup>

Besides the fact that the split epiclesis in the new prayers has little precedent, there is a deeper problem with the split. The first epiclesis ". . . interrupts the flow of sequence in narrating

the divine mercies for which eucharistic prayer is made and sets the institution account off from the cursus."<sup>110</sup> According to Albertine, "the more normal place for the epiclesis is after the institution narrative where it comes as a point of culmination in the anaphora." The way the prayers are constructed, the anaphora becomes ". . . a setting for the consecration moment instead of a crescendo of proclamation leading to the final doxology."<sup>111</sup>

The brevity of the second epiclesis is also a problem. As seen in the classic anaphoras, the benefits of communion and the Spirit's presence are many; other benefits could be worked into the Roman prayer to show more clearly the understanding of the Eucharist.

## CONCLUSION

In presenting a summary of the role of the Holy Spirit in Scripture, it has been seen that in the Old Testament, God's Spirit was the way in which his presence was felt among his people. The Spirit was seen as giving life and giving special powers to various types of leaders. In the New Testament, God's Spirit was more personalized and was seen as the Holy Spirit; like the Spirit of the Old Testament, the Holy Spirit was life giving and the giver of special charisms. It was through the Holy Spirit that Christ became present on earth; through the Holy Spirit, the Church was created; the Holy Spirit was given to the Church to be with it for all time.

In the Eucharistic epiclesis that developed through the centuries, the Holy Spirit's role came to be seen as making Christ present once again by transforming the bread and wine into his body and blood; those who receive this body and blood are also to be transformed. With little exception, in the classic anaphoras, the request for the activity of the Holy Spirit takes place after the words of institution. One of the few exceptions is the Roman Canon, which for a long period was the only Eucharistic Prayer in use in the Western Church. The Roman Canon is lacking a developed epiclesis and a clear presentation of the Spirit's role.

The three new Eucharistic prayers, despite some failings, represent a good beginning in the process of trying to restore an understanding of the richness of the role of the Holy Spirit in the Western Liturgy. In the years ahead, it would be desirable to



develop additional Eucharistic Prayers for use in the Roman Church. These might draw upon some of the Eastern anaphoras for their construction.

The problem of a split epiclesis in the three new prayers is very real. In the development of new prayers, a single, more developed epiclesis would be preferred, one placed, as in the Eastern prayers, after the words of institution. The West needs to become less concerned about the moment of consecration and more concerned with the presence <sup>of</sup> Christ and the Spirit in the lives of those who receive.

The development of the new Eucharistic prayers is a hopeful sign. As the theologians and liturgists of the Western Church continue trying to place more emphasis on the role of the Spirit in the liturgy, besides helping the people appreciate the working of the Holy Spirit more fully in the Eucharist, the process may help to bring about more unity between the Eastern and Western Churches and, in that way, serve to build up the Lord's kingdom .

## NOTES

<sup>1</sup>All scripture quotes are from the Revised Standard Version unless otherwise indicated. N.A.B. refers to the New American Bible.

<sup>2</sup>George T. Montague, S.M., The Holy Spirit: Growth of a Biblical Tradition (New York: Paulist Press, 1976), p. 5-7.

<sup>3</sup>Ibid., p. 67.

<sup>4</sup>Thomas Marsh, "Holy Spirit in Early Christian Teaching," Irish Theological Quarterly, XLV (1978), 103.

<sup>5</sup>Ibid., p. 101.

<sup>6</sup>Michael J. Buckley, S.J., "Holy Eucharist and Holy Spirit," Worship, XXXVII (May, 1963), 335.

<sup>7</sup>Rom. 8:11.

<sup>8</sup>Marsh, pp. 103-104.

<sup>9</sup>J. M. R. Tillard, "L'Eucharistie et le Saint-Esprit." Nouvelle Revue Théologique, XC (April, 1968), 367.

<sup>10</sup>Joseph H. Crehan, "Eucharistic Epiklesis: New Evidence and a New Theory," Theological Studies, XLI (December, 1980), 712.

<sup>11</sup>Marsh, p. 104.

<sup>12</sup>Ibid., 106.

<sup>13</sup>Henry Barclay Swete, The Holy Spirit in the New Testament (London: Macmillan and Co., Limited, 1909).

<sup>14</sup>Buckley, p. 338.

<sup>15</sup>Lukas Vischer, "The Epiclesis: Sign of Unity and Renewal," Studia Liturgica, VI (1969), 34-35.

<sup>16</sup>Ibid., p. 35.

<sup>17</sup>Swete, p. 325.

<sup>18</sup>G.-C. Smit, "Epiclèse et Théologie des Sacraments" Mélanges de Science Religieuse, XV (1958), 112-113.

<sup>19</sup>John H. McKenna, Eucharist and Holy Spirit: The Eucharist in 20th Century Theology (Great Wakering: Mayhew-McCrimmon, Ltd., 1975), p. 102.

<sup>20</sup>Dom Hugh Connolly, "On the Meaning of 'Epiclesis,'" The Downside Review, XLI (January, 1923), 28.

<sup>21</sup>Ibid., pp. 32-34.

<sup>22</sup>J. W. Tryrer, "The Meaning of Epiklesis," Journal of Theological Studies, XXV (January, 1924), 149-150.

<sup>23</sup>E. G. Cuthbert F. Atchley, On the Epiclesis of the Eucharistic Liturgy and in the Consecration of the Font (London: Oxford University Press, 1935), p. 9.

<sup>24</sup>Atchley, p. 4.

<sup>25</sup>Gregory Dix, "The Origins of the Epiclesis," Theology, XXVIII (March, 1934), 126.

<sup>26</sup>Crehan, p. 711.

<sup>27</sup>Bryan D. Spinks, "The Consecratory Epiklesis in the Anaphora of St. James," Studia Liturgica, XI (1976), 28.

<sup>28</sup>Ibid., p. 25.

<sup>29</sup>Ibid., pp. 26-27.

<sup>30</sup>J. E. L. Oulton, Holy Communion and Holy Spirit (London: S. P. C. K., 1954), pp. 133-135.

<sup>31</sup>Atchley, p. 45.

<sup>32</sup>Crehan, pp. 698-702, 708-711.

<sup>33</sup>Smit, p. 110.

<sup>34</sup>Spinks, p. 24.

<sup>35</sup>Josef A. Jungmann, trans. F. Brunner, The Early Liturgy (Notre Dame: University of Notre Dame Press, 1959), p. 219.

<sup>36</sup>Raymond A. Adams, "The Holy Spirit and the Real Presence," Theological Studies, XXIX (March, 1968), 48.

<sup>37</sup>Cyprian P. Kern, "En Marge de l'Epiclese," Irénikon, XXIV (1951), 153; citing the work of P. Salaville.

<sup>38</sup>R. C. D. Jasper and G. J. Cuming, trans. and eds., Prayers of the Eucharist: Early and Reformed (London: Collins Publishers, 1975), p. 21.

<sup>39</sup>Ibid., p. 23.

<sup>40</sup>McKenna, p. 20; Dix, p. 128; Jungman, p. 70; Cyril C. Richardson, "The So-called Epiclesis in Hippolytus," The Harvard Theological Review, XL (April, 1947), 107-108; Louis Bouyer, trans. Charles U. Quinn, Eucharist: Theology and Spirituality of the Eucharistic Prayer (Notre Dame: University of Notre Dame Press, 1968), p. 174. Bouyer states that the request for the Holy Spirit to be sent is probably a later addition.

<sup>41</sup>McKenna, p. 20.

<sup>42</sup>Jasper, p. 65.

<sup>43</sup>McKenna, p. 23.

<sup>44</sup>Jasper, p. 72.

- <sup>45</sup>McKenna, p. 23.
- <sup>46</sup>McKenna, p. 21; also Bouyer, 170-177.
- <sup>47</sup>McKenna, p. 21-22. <sup>48</sup>Ibid., p. 22.
- <sup>49</sup>Jasper, p. 42. <sup>50</sup>Ibid., p. 48-49.
- <sup>51</sup>McKenna, p. 25. <sup>52</sup>Jasper, p. 35.
- <sup>53</sup>McKenna, pp. 27-29. <sup>54</sup>Jasper, pp. 37, 40.
- <sup>55</sup>Ibid., p. 78. <sup>56</sup>Ibid., p. 80.
- <sup>57</sup>McKenna, p. 31. <sup>58</sup>Jasper, p. 29.
- <sup>59</sup>McKenna, p. 32, from Prex Eucharistica.
- <sup>60</sup>McKenna, pp. 32-33.
- <sup>61</sup>Michael G. H. Gelsinger, "The Epiklesis in the Liturgy of Saint Basil," The Eastern Churches Quarterly, X (Spring, 1954), 243-245.
- <sup>62</sup>Jasper, p. 55. <sup>63</sup>Spinks, p. 35.
- <sup>64</sup>Jasper, pp. 58-59. <sup>65</sup>McKenna, p. 34.
- <sup>66</sup>Ibid., p. 37. <sup>67</sup>Jasper, p. 26.
- <sup>68</sup>Cipriano Vagaggini, trans. Peter Coughlan, The Canon of the Mass and Liturgical Reform (Stanton Island: Alba House, 1967), p. 59.
- <sup>69</sup>Jasper, p. 26. <sup>70</sup>McKenna, p. 38.
- <sup>71</sup>Jasper, p. 29. <sup>72</sup>McKenna, p. 38.
- <sup>73</sup>Vagaggini, p. 59. <sup>74</sup>Ibid., p. 66.
- <sup>75</sup>McKenna, p. 39. <sup>76</sup>Ibid.
- <sup>77</sup>Josef A. Jungmann, trans. J. Fernandes, ed. M. Evans, The Mass (Collegeville: The Liturgical Press, 1976), p. 194.
- <sup>78</sup>W. Jardine Grisbrooke, "The New Eucharistic Prayers: An Orthodox Comment," Liturgy, XXXVII (January, 1969), 6.
- <sup>79</sup>Jasper, p. 104. <sup>80</sup>Ibid., pp. 107-108.
- <sup>81</sup>McKenna, pp. 40-41. <sup>82</sup>Ibid., p. 12.
- <sup>83</sup>J. D. Crichton, "The Holy Spirit in Eucharistic Celebration," Pastoral Liturgy: A Symposium, ed. Harold Winstone (London: Collins Liturgical Publications, 1975), p. 16.

- <sup>84</sup>Vagaggini, p. 100.
- <sup>85</sup>John Barry Ryan, The Eucharistic Prayer: A Study in Contemporary Liturgy (New York: Paulist Press, 1974), pp. 24-25.
- <sup>86</sup>"Decree on Ministry and Life of Priests," par. 5.
- <sup>87</sup>Richard Albertine, "Problem of the (Double) Epiclesis in the New Roman Eucharistic Prayers," Ephemerides Liturgicae, XCI (1977), 196.
- <sup>88</sup>J. D. Crichton, "The New Eucharistic Prayers," Liturgy, XXXVII (October, 1968), 94.
- <sup>89</sup>Albertine, p. 198.                      <sup>90</sup>Grisbrooke, p. 7.
- <sup>91</sup>Quoted in Aidan Kavanagh, "Thoughts on the New Eucharistic Prayers," Worship, XLII (January, 1969), 5.
- <sup>92</sup>From the English translation of The Roman Missal, International Commission on English in the Liturgy.
- <sup>93</sup>Albertine, p. 195.                      <sup>94</sup>Kavanagh, pp. 4, 6.
- <sup>95</sup>Crichton, "The New Eucharistic Prayers," p. 95.
- <sup>96</sup>Ibid.
- <sup>97</sup>Geoffrey G. Willis, "The New Eucharistic Prayers: Some Comments," The Heythrop Journal, XII (January, 1971), 19.
- <sup>98</sup>Ibid.
- <sup>99</sup>Crichton, "The Holy Spirit . . . ," pp. 24-25.
- <sup>100</sup>Ibid., p. 26.                      <sup>101</sup>Ibid., pp. 26-27.
- <sup>102</sup>Ryan, p. 8.                      <sup>103</sup>Ibid., p. 29.
- <sup>104</sup>J. J. von Allmen, "Worship and the Holy Spirit," Studia Liturgica, II (1963), 134.
- <sup>105</sup>Boris Bobrinskoy, "La Saint-Esprit dans la Liturgie," Studia Liturgica, I (1962), 55.
- <sup>106</sup>John H. McKenna, "Eucharistic Epiclesis: Myopia or Microcosm?" Theological Studies, XXXVI (June, 1975), 266.
- <sup>107</sup>Tillard, p. 376.                      <sup>108</sup>see Kavanagh, p. 2.
- <sup>109</sup>Albertine, p. 194.                      <sup>110</sup>Kavanagh, p. 9.
- <sup>111</sup>Albertine, p. 196.

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